

Light:

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"LIGHT! MORE LIGHT!"—Goethe

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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CONTENTS—PROCEEDINGS AT THE SPIRITUALIST CONFERENCE—	
Spiritualism, the Key that Unlocks all Doors	229
Public Exhibition of Spiritual Phenomena	231
An Ideal Religious Service	232
The Relation Between Science and Spiritualism	235
Spirit Photography	236
Spiritualists and the Young	236
Organisation	237
Spirit Messages	238
The Conversazione	239
Mr. Jesse Shepard	233
Leader—Organisation	234

GENERAL

CONFERENCE OF SPIRITUALISTS.

In accordance with the announcements which have been freely circulated, the introductory religious service in connection with the long-anticipated Conference was held on Sunday last, at St. Andrew's Hall, Newman-street, London, W., when the Rev. John Page Hopps delivered an address, entitled 'Spiritualism, the Key that unlocks all doors.' The audience, which was very large, included many of the leading London and provincial Spiritualists, representing various societies. Miss Butterworth, R.A.M., was the pianist, and the singing was led by the choir of the Marylebone Association of Spiritualists, from Cavendish Rooms. As will be seen, Mr. Hopps's discourse was well worthy of the occasion, and the proceedings of the Conference may be said to have opened very successfully with this gathering. The following is a full report of Mr. Hopps's address.

SPIRITUALISM, THE KEY THAT UNLOCKS ALL DOORS.

Having, as many of you know, a strong dislike to names and badges of any kind, you may be surprised that I should take for a text a word which seems to be, not only a name and a badge, but something like a brand. But that last word reveals one of the reasons for taking the word 'Spiritualism' as a text. The very fact that it is misunderstood is a reason for bringing it to the light, and, as a 'Free Christian,' I feel free to help in the process.

What ought we to mean by the word? I think I shall be safe in saying that if we separate it from all that belongs only to personal opinion—if we get to the kernel of the matter—we shall find that Spiritualism implies two things: (1) the belief that the real solution of the problem of life is to be found in a psychical state of being beyond or behind the physical; and (2) the belief that psychical or spiritual beings, under certain conditions and in accordance with certain natural laws, can and do manifest their presence on the physical or material plane. Or, to state it in another way: Spiritualism means nothing more than the recognition and application of the truth that the world of sense is surrounded and pervaded by a world of spirit, that the death of the body is the liberation of the spirit, and that communion never ceases between the living on this plane and the more intensely living on that plane. Some may mean more by it, and I dare say it would be easy to show what foolish things some people mean by it; but none of us are bound by other people's notions. We are all seekers after the truth and free, and so, speaking for myself, not as a Spiritualist, but as a 'free lance,' I say that Spiritualism is the recognition and application of the truth that the

world of sense is surrounded and pervaded by a world of spirit, and that communion never ceases between the two.

That definition, if we look well at it, carries with it the curious fact that all Christians are, in a way, Spiritualists, just in so far as they are consistent, as believers in the Bible and the elementary bases of the Christian religion. The Bible, from the first page to the last, is saturated with Spiritualism, and, between the first fragments and the last, lies a period of something like 1,500 years. During the whole of that time, if the Bible is to be believed, there was, in every conceivable way, communion between the unseen and the seen—between the living and the so-called 'dead.' It is for those who believe that to explain how they can believe in spirit-communion during a period of, say 1,500 years before, and laugh at it 1,800 years after, Christ. There are many inconsistencies in this world which we cannot explain, and this is one of them.

And now for my proposition that Spiritualism is the key which unlocks all doors. Of course, that is a proposition which will excite, and quite naturally, a certain amount of wonder. I say 'quite naturally,' for it does seem to be going too far to say that something which has hardly got beyond the stage of persecution is the key to all things. But I deliberately affirm it, and hope to at least indicate how it can be proved.

And first, go back to the hint just given, that the Bible is full of Spiritualism. It is not necessary to be a Spiritualist in order to see and admit that. Spiritualism is the key to the Bible, whatever view we take of the Bible, and whatever view we take of Spiritualism. From beginning to end it is a record of spirit-appearances, spirit-voices, spirit-messages, and spirit-activities. I do not say that in defence of the Bible. I can quite understand a secularist saying that, and citing it as an additional reason for disliking the Bible, but I cannot understand the attempt to escape from the fact that the Spiritualism of the Bible is the dominant note in it. It is not a question of your being glad or sorry; it is simply a matter of fact, and the fact speaks for itself. I dare not begin to give you the evidence—there would be no end to it. For that alone I should want half a dozen Sunday evenings. Besides, we are all familiar with the fact. Almost every one of the sixty-six books in the Bible is a book which is all alive with Spiritualism, and needs Spiritualism to explain it—every book, from Moses to Ezra, from Job to Isaiah, from Ezekiel to Malachi, from the Evangelists to Paul, and from Peter to John. They are all full of it, and we hold the key, because we show how natural spirit-communion is, and because we show by examples how the old records may be true.

Or turn from the Bible to the reader of it—to the human being himself, and ask the question: 'What is man?' Or offer to him the venerable advice, 'Know thyself.' Where is the answer, and where the secret of the knowledge? That was a keen remark by one who knew: 'One of the highest uses of Spiritualism will be, not the revelation of a spirit-world to the man, but the revelation of the man to himself.' It tells us what we are. The prevailing forces of life tend to drag man down—to make him

a beast of burden, a creature of appetites and physical desires and decays. He lives in a hard school, and the schoolmasters often seem as pitiless as they are untiring. What is man? Is he a beast of burden? Is this life of work and worry, of eating and sleeping and slow dying, the whole of it: or is there, behind it and beneath it, something deeper, something which has in it the promise of promotion when the rough, harsh stages are all passed through? Spiritualism gives the answer—the only answer—and if the Christian despisers of Spiritualism give that answer too, they have to become Spiritualists for the time being. They tell the human beast of burden that he is something better than that—that he is an immortal spirit, that he will presently put off this ‘muddy vesture of decay,’ and pass on to the immortal life beyond: and this is pure Spiritualism. It is true that many of them add some unmeaning nonsense about the rising again of the body, but they do not mean it: and they add more unmeaning nonsense about being shut up in hell or heaven for ever, so that the saved and the lost can communicate with us here no more. Apart from that, however, they practically give the message of Spiritualism as the hope of the weary. But it is so much better to give that message in its native simplicity, as the declaration of a natural law.

Or turn from the human being to the human life. What a puzzle, what a tragedy, for the most part, life is, considered alone! Of what injustice are millions the victims! What remorseless waste strews the earth with the hope blasted that makes the heart broken, as well as with the ‘hope deferred that maketh the heart sick’!

But lift up the whole of the human life into the light of Spiritualism, and then see how it is transformed! Spiritualism is not merely commerce with the so-called ‘dead’; it is also a method of accounting for that which we call the life of the living. It puts the key, or offers to put the key, into everyone’s hands. It says: ‘You are not a body, you are a spirit, and the spiritual issues of life are the main issues. The whole meaning of life is in the unseen, not the seen—in what you are, not what you have.’ It shifts the centre from the body to the soul.

It is also an ideal of life. It tells us what life should mean in every phase of it. Its ramifications are therefore everywhere. It has to do with all life. When rightly understood, it will become less and less creedy and fantastical, and more and more practical. It will supply the key which will unlock every door of the world’s ordinary life, in politics, trade, sociology, education; and it is destined to be revolutionary because it will re-create, and destructive only because it will be so wonderfully constructive. It has ‘the promise of the life that now is and of that which is to come.’

It knows no closing of the account, for the experiences of earth are only the commencement of man’s great transaction with his God. The earth-life is only a preliminary school-life, or, at best, only a kind of apprenticeship. The true life is all to come. And that life will not be delayed, says the Spiritualist. The ending here is the beginning there. Nothing will be lost—nothing, nothing! Every struggle, every tear, every stumbling, every sin, every parting, will lead on to some great compensation, to some deepening of sympathy, some brightening of understanding, some recovered joy. ‘Behold,’ says the angel, ‘I make all things new!’

And so we are led on to another sphere—that of religion. An enormous field! The conventional Christian says, ‘There is only one true religion; all the rest are false,’ but you cannot, by that arrogant assumption, get rid of the mighty religions of the world, some of them the nursing mothers of the human race before Christianity was born. The conventional Christian is driven to deny all ‘miracles’ but his own, all ‘angels’ but his own, all signs

of the ‘supernatural’ but his own, all ancient spirits or gods but his own ‘Jehovah.’ But the Spiritualist explains and unites because he can account for and co-relate all religions and all inspirations, and because he brings them all into the normal development of the race from both the earthly and the spiritual planes. He supplies the key in showing that spirit-intercourse is natural, universal, and permanent.

But what is the ideal religion? Here again the Spiritualist has the key. He puts the emphasis on the right word—not creed, not ritual, not sacrament, but ‘spirit.’ Religion, in reality, has no vital connection with either dogma or ceremony. What can speculative notions, or the utterance of a form of words, or the administration of water, or the partaking of bread and wine, have to do with religion? They may, in a way, express or symbolise it, but they cannot possibly be a part of it. The fully-developed Spiritualist says: ‘Religion is vital, personal; dogma is comparatively unimportant; ritual is comparatively sounding brass and a clanging cymbal; sacraments are comparatively the playthings of a child. The spirit, the spirit; that is the vital thing, for religion is that which grows out of the spirit towards the Spirit-God, just as the flower grows out towards the sun.’ Yes! and it is the flowering or fruiting of the spirit, and is ‘love and joy and peace in the Holy Ghost.’ Hence religion is universal, not sectarian; human, and not only Christian. It belongs to the race which always lies open to inspirations from the unseen—some wise, some foolish; some elevating and some depressing. This is the key to all the religions of the world.

Hence, again, religion has no necessary connection with churches and priests at all; and Westminster Abbey no more necessarily enshrines it than the humblest back parlour where two or three meet together to lift up their hearts to the angels and the angels’ God.

Religion! Yes; and the Churches need nothing so much as a conception of it which would make them ashamed of their sectarianisms and their condemning creeds, a conception of it which would make religion human and not priestly, homely and not churchy, practical and not ceremonial—in a word, a religion, ‘not of the letter which killeth, but of the spirit which giveth life.’

And what shall I say of our great teacher of religion, Jesus Christ? Is not his life from first to last, one for which only Spiritualism can account? I do not profess belief in all the so-called ‘supernatural’ stories of the Gospels, but, allowing for exaggerations, it is evident that Jesus lived the life of a supreme ‘medium.’ That is the key. He was unceasingly *en rapport* with the spirit-world, and if we admit that, as the key to his life, all is natural and plain. If we do not admit that, the alternative is practically before us in the two camps of Christendom, in one of which he is adored as a god, and, in the other, puzzled over as a man. On the one hand, the ‘orthodox,’ not knowing how to interpret the spirit-phenomena, think he must be the Almighty, and, on the other hand, the Unitarians, unable to admit the so-called ‘supernatural,’ tear his life into two parts, and, grotesquely hurrying one-half out of sight, coolly present the other half as an object of reverence and belief! Indeed, there are few objects in Christendom more pitiable than the merely critical Christian rationalist who stands before this lock of the so-called ‘supernatural’ without the key.

That key is in the hands of the Spiritualist, who sees clearly enough that the man Jesus was a supreme medium, who lived so near to the spirit-world and to the spirit-forces that our ‘supernatural’ was his natural, as to some others it has been since, and may be again, and whose so-called ‘resurrection’ was only his supreme ability to present himself in a temporarily materialised form to his

disciples. All this is, to the Spiritualist, perfectly plain, and what he has to offer is a perfectly fitting key.

And, last of all, what of that which we call 'death'? Who holds the key of that so surely as the Spiritualist? Who so surely understands that great saying, 'The last enemy that shall be destroyed is death'? 'The last enemy!' Yes! 'Destroyed!' Yes! for we repudiate it; we say there is no such thing. The shell falls off and is buried or burnt; the garment is worn out and put aside; the vehicle can go no further, and is deserted; the pitcher is broken at the fountain, and is for ever useless now; but the singing bird is not destroyed, the wearer of the garment has not ceased to be, the traveller has not ended his journey, the well is not dry.

The Spiritualist knows that death is as natural as birth—that it is, indeed, only a new birth—that death is promotion and, in a way, an advantage for all who pass through it. He knows that the great experiment of life is not at an end, that the human chances are not exhausted, that a fixed condition and a hopeless hell are the bad dreams of ignorant fear. He knows that the undone work will be recommenced under better conditions, in a sphere where the light will be clearer, the teachers wiser, and the spirit-powers more developed. He knows that natural law and the unbroken order will prevent anything arbitrary on the other side, that each one will go to his own place, and that desire and fitness will determine advance to a better. He knows that justice, perfect justice, will be done. Who, then, holds the key to the future life so surely as he who sees and knows all this?

So, then, perhaps these illustrations may suffice to show that Spiritualism is the key to all things, seeing that it is the key to the Bible, to human nature and human life, to religion, to the life of Jesus, and to the future life; for what is true of these mighty concerns is likely to be true of everything and everywhere.

We make no apologies, then, to-day; we ask for no toleration; we beg no one's pardon; we do not speak

'With bated breath and whispering humbleness'; we repudiate the notion that we are only one more sect, that we are the bringers-in of some novelty. 'Novelty!' Why, the central truth of Spiritualism belongs to the primary formations of religion. We sometimes talk of keeping the anniversary of modern Spiritualism. You cannot do it. It has not come to this earth within the memory of man. Practically, it never commenced, and it certainly never ceased. It is everywhere; it is away among the foundations of every religion; it lurks in every creed; it nestles in the cradle of every great reviver of religion, from Moses to Jesus, and from Jesus to John Wesley.

It is sometimes said that Spiritualists are superstitious. They who say so do not understand. One half of Spiritualism is pure Christianity; the other half is pure science. No; the real superstition lies in quite another direction. It is to be found in old creeds and liturgies, in old ceremonials and sacraments, in pulpits where men grind over again dead dogmas, and at altars where other men prostrate themselves before dead symbols. But the worst of all superstitions is that indicated by a recent thinker, who said that 'superstition is the perpetuation of a low form of belief along with the higher knowledge,' and many who accuse Spiritualists of superstition might do well to ponder that. For my own part, I look for the time when Spiritualism will be recognised as giving the simplest and sanest interpretation of the very things with which science busies itself, to say nothing of the speculations which harass and worry the Churches.

So, then, friends, we meet together, strengthened by the knowledge that, pressing hard on the wave of agnostic materialism, there is a wave of intensest interest in

spiritual subjects, which looks as though it would prevail. Perhaps the wave of mediumship has somewhat abated; I know not; but I do know that the wave of spiritual inquiry is mounting higher every day. It is true, as one has sharply said, that 'a philosophical spirit of agnosticism in a few has cast the general ignorance and shallowness into swaggering forms of incredulity for everything but the omnipotence of physical science'; but the world is finding out that scepticism is what one rightly called it, 'a kind of cramp,' and the best part of the world is getting tired of the cramp, and we shall come to our own, and our own will come to us by and by. Meanwhile there is nothing for it but to stand fast at our post, as good soldiers: and if that standing fast sometimes looks too much like standing still, be comforted.

'They also serve, who only stand and wait.'

PROCEEDINGS of the GENERAL CONFERENCE.

The meetings of the Conference, which were held at Portman Rooms, London, W., on Monday and Tuesday last, the 13th and 14th inst., brought together a large assemblage of Spiritualists, including visitors not only from the provinces, but also from distant parts of the globe. We give this week a *résumé* of the entire proceedings, and may possibly in the near future publish some portions at greater length.

PUBLIC EXHIBITIONS OF SPIRITUAL PHENOMENA.

In opening the proceedings of the first meeting, the CHAIRMAN, Mr. E. Dawson Rogers, remarked that a few weeks since Mr. Maskelyne had confidently assured the public that Spiritualism was as dead as a door-nail; but the success of the present Conference ought to effectually refute that assertion. It was not his function as chairman to anticipate the business of the meeting. It was for the readers of papers and those who chose to enter into the discussion to manage and arrange the proceedings. He might, perhaps, however, be allowed to offer a few suggestions as to the conduct of the gatherings. He would like to see the fullest courtesy extended by those present towards brother Spiritualists who might in any sense differ from them in views and opinions. Inquiries had reached him as to whether the moving of certain resolutions would be permitted, and his reply had been that it was a matter entirely for the Conference itself to decide. Personally, he would advise that so far as regarded any mere declaration of opinion by motion, it was a thing to be avoided, and he would suggest that no statement should be accepted by resolution, which they might some day in the future have to reject, possibly with confusion and shame. The Chairman concluded by introducing Mr. James Robertson.

At the outset of his address on 'Public Exhibitions of Spiritual Phenomena,' MR. ROBERTSON observed that the subject was one to which he had long given his earnest consideration. At times he thought his views concerning public phenomena might be mistaken, but there again he was ready to listen to what might be stated in opposition to his opinions, and he was quite open to conviction. All true believers in Spiritualism were desirous that it should be presented in its best garb. Many thought it was the one authentic fingerpost that could give direction and guidance concerning a future life. They wanted others to acquire that satisfaction which had brought gladness and rest to their own lives. They were often told by writers who never came close to genuine Spiritualism that the cause suffered more from the ignorance of its friends than from the malice of its enemies. They wanted to work wisely and with method; at the same time they could not forget the words of Shakespeare: 'Be thou as chaste as ice, as pure as snow, thou shall not escape calumny.' He could not forget the courage and deep reverence for the truth shown by those less cultured people who had kept the flame burning and had held it up to the world. Coming from a northern latitude, he had much less experience of public exhibitions of phenomena than many of his friends in the Midlands, but he had never encouraged promiscuous gatherings to witness physical phenomena and materialisations. He never felt that such exhibitions could assist the cause, seeing the conditions under which they had to be presented. There were, however, the phenomena of clairvoyance and psychometry,

which already played a prominent part in their public meetings, and the public exhibition of these on Sundays he knew were condemned by many tried and earnest workers. Some held that only the philosophy of the subject should be expounded from the platform, and that Spiritualism was too sacred to be degraded for the benefit of the curious and hunters for phenomena. Other Spiritualists were positive that the growth of the movement depended on the public having some actual evidence of the claims that were made. He had to confess that some of the most painful hours that he had passed had been when attempts at clairvoyance and psychometry were given publicly. He had felt that their truth was not presented in its best form. To listen to the medium's mixture of oracle and jargon had been indeed painful. At other times he had had most pleasant experiences, when the medium spoke with simple grace, and, in words pointed and clear, portrayed the characteristics of someone who had marched onwards. He had felt that the audience was quickened and that useful work was being done. If they could get a medium who could give such evidences in the presence of a hostile audience, then the cause would be lifted into a position of absolute and acknowledged truth. If Spiritualism was to prove to man an after existence it should, in its elementary stage, display its facts. They could become respectable in the eyes of the orthodox if they stuck to preaching; but if they wished to advance the subject they should speak boldly, and prove their claims by showing the world some of the things about which they were constantly talking. Certainly the record showed that the truth had been brought home to many by public exhibitions of phenomena. If they could command clear speaking public mediums, he did not say they would convert the world at once, but many earnest souls would be helped to a readier knowledge of higher things. Carlyle and Emerson, Newman, Tennyson, and their own Page Hopps, and some of the brilliant German writers, had cleared the path of the present generation of many logical problems. Spiritual phenomena, however, in demonstrating a rational after life, carried them on to certainty, and made actual the dreams of poets and prophets. They could not say that mediumship destroyed the moral and spiritual quality of their workers when they had with them the bright examples afforded by the careers of Mrs. Hardinge Britten, J. J. Morse, E. W. Wallis, and others. It should be remembered, however, that many who attended Spiritualistic meetings earnestly desired to gain satisfaction and knowledge, and a very little in the way of evidence might be able to change the whole current of a life, as witness the first sitting of Robert Dale Owen. If they could by public exhibitions give anyone the first hints of a future existence, then no better work could occupy their attention. Much of their work had been of the most chaotic kind, and little support had been proffered their mediums; yet Spiritualism had spread greatly. It could not be sneered nor frowned down, and in spite of their weakness, cowardice, and lack of organised method, it went on its conquering way. A movement that had amongst its exponents such honoured names as Alfred Russel Wallace, Gerald Massey, the Owens, and the scholarly Stainton Moses was surely worthy of being revered and upheld by even the proudest.

In inviting discussion, the CHAIRMAN said he thought Mr. Robertson had put the case for and against public exhibitions of phenomena so fairly, and had balanced the views on either side so equally, that it was difficult to determine which happened to be his own particular bias.

MR. LAMONT agreed with Mr. Robertson that much of the phenomena observed at promiscuous gatherings was not calculated to convert sceptics. The best forms of physical manifestations could not be obtained under the conditions of a public meeting, and at other times the phenomena were misunderstood because some of those present were unfamiliar with the methods employed by the spirits; consequently there was not a medium in the kingdom who had not at some time or other been charged with fraud. He held that manifestations of that kind should be held under the most guarded conditions. With respect to clairvoyance and psychometry, care should be taken by directors of Spiritualistic meetings that the clairvoyant should be strong enough to withstand the adverse influences of the gathering. He did not believe in the restriction regarding Sunday. He held that if manifestations were likely to do good and to benefit any man or woman on a week-day, then it was quite right to do that good on a Sunday as well.

MR. J. J. MORSE was in accord with Mr. Lamont in the view that the day was immaterial to the work. He had himself been treated to doses of drivel on Sundays, and had also been pleased with clairvoyant test descriptions that could not be equalled in clearness on a Wednesday. There was no doubt the public exhibitions of phenomena did a vast amount of good. They could not *preach* Spiritualism into the present age. They had to *demonstrate* it. Mr. Robertson's paper was so equally balanced that, after hearing it, he felt as though on the centre of a see-saw. Attention had been called by it to one point, and that was the need of careful and judicious selection by managers of Spiritualistic meetings of the mediums who were to appear on their platforms. In conclusion, Mr. Morse ridiculed the idea that mediums who regarded the proper laws of health suffered either mentally or physically as the result of their labours.

The REV. JOHN PAGE HOPPS said he could quite agree with Mr. Lamont when he stated his disbelief in the idea that spiritual phenomena were too sacred for exhibition. The phenomena of Spiritualism were no more sacred than any work a person in the flesh could do. His objection to public exhibitions was that at present they could not secure on the platforms such phenomena as would convince a large portion of the public. At the same time he thought they should not get 'mushy' and sentimental about the sacredness of spiritual manifestations.

DR. BALDWIN, of Birmingham, also took part in the debate.

AN IDEAL RELIGIOUS SERVICE.

The next paper presented to the Conference dealt with the question of 'An Ideal Religious Service for Spiritualists and Inquirers,' and was read by MR. E. W. WALLIS (Manchester). In the course of his remarks, Mr. Wallis said that there was an idea abroad that Spiritualists concerned themselves mainly (if not exclusively) with séance-holding and hob-nobbing with 'familiar' of mediums vulgarly called 'spooks'; that they had no philosophy, no religion higher than 'dancing tables,' and were loose in their moral relations. The idea was wide of the mark, but it existed. Mr. Wallis here quoted from various authors, including E. A. Newton, Dr. Peebles, and 'M. A. (Oxon),' the quotations being descriptive of the character and scope of Spiritualism. Thus, Dr. Peebles had said: 'Spiritualism, in the general acceptance of the term, implies a recognition of God as the Infinite Spirit Presence of the Universe, and of a *present* as well as a *past* intercourse and communion between the inhabitants of earth and those peopling the world of spirits. It is a fact and a life; in method it is phenomenal and philosophical.'

Spiritualism (said Mr. Wallis) had a much wider application and a deeper significance than the simple act of intercourse with the departed. They should not, however, despise the 'dancing table' nor the 'rappers'; those same movements and messages had opened for them the doors into the unseen—substantiating the intuitions and hopes of man by demonstrating that he was a spirit and enjoyed continuous and progressive life. The fact that man alone had ideals, that he alone was capable of interpreting the phenomena, and entering into the purposes manifested in Nature and humanity, was not only prophetic of his ultimate triumph, but was *evidence* of his spiritual nature. Religion was the natural expression of man's consciousness of relationship to, and dependence upon, the Divine Spirit. As Spiritualists they had a duty to perform, a truth to proclaim, a message to deliver, a path to open up, a life to live, a service of love to render. They knew that inspiration was a perennial stream flowing full and free to-day as ever; the modern prophets spoke as the spirits gave them utterance, the clairvoyants and seers discerned and described some of the mighty host of witnessing spirits about them. They knew they could not seek in vain, that every question could be answered, that the hungry heart could be filled; and they needed a service to which they could invite the sad, the suffering, and the weary, that they, too, might delight in the liberty of the spirit, grow strong in the light of love, aspire to gain the heights of strength, conquest, and wisdom, and receive the answering baptismal outpouring of love and enlightenment. Dealing with the form of religious service that would best meet these requirements, Mr. Wallis said it seemed to him that first and foremost the ideal service must be for others, not for ourselves. From the unseen they had received that pearl of great price, Knowledge—certainty regarding the hereafter; surely it was the least they

could do to give it the most perfect setting. Teachers and mediums should be capable, spiritually-minded, earnest, cultured, and devoted. They might not be able to improve the homes of the people, to make them perfect and artistic, but they might at least try to make the 'home' for Sunday services beautiful. Their temples should be noble in architecture, well ventilated, lighted, clean and warm, with good acoustic properties, adorned with statuary, paintings, flowers, and shrubs. The ideal service should include the finest instrumental and vocal music attainable. Readings culled from the world's best teachers, thinkers, spiritual leaders, and poets should be given at each service. No reading should exceed ten minutes, and if two were given in one service, fifteen minutes for both would ordinarily be sufficient. The addresses, as a rule, should not exceed forty or forty-five minutes, and should be expository, practical, human, constructive, comforting, and exalting. Mr. Wallis was somewhat inclined to deprecate the frequent change of mediums or speakers. While it afforded variety, it did not, he thought, tend to stability. Spiritualistic societies were too much like bodies without a head; they lacked a centre, or rallying point. In connection with every meeting-place there ought to be ladies and gentlemen, either appointed or volunteers, who would act as stewards, give a welcome word and a smile to visitors, and minister generally to their comfort. The service which met the needs of the Spiritualist would in the main meet the needs of the inquirer, for he, too, wanted to know and needed to be spiritually harmonised and enlightened. Then there was the vexed question whether clairvoyance should be exhibited at the ideal service. He replied emphatically, 'Yes, if it is clairvoyance.' Let the messages be given, the description of spirits made, and, if possible, the facts and names stated which proved identity. Then their claims were substantiated, and the inquirer did not go empty away. Ten minutes or a quarter of an hour might be devoted after the address (and following some singing) to 'descriptions' of a clear and definite character. He would not depreciate the value of clear and logical arguments, of intellectual acumen and sound logic, of brilliant oratory; but, after all, that was truly spiritual which helped them, which touched the source of their emotions, desires, and purposes. The ideal service should supply us with healing for the mind, balm for their oppressed spirits, and light on the path of life. The speaker was more concerned about the spirit of the service than about the methods—they would come. It seemed to him that the ideal of their service must be SERVICE. Everything depended on the motive. Purity and earnestness dignified even inefficient service.

MR. W. E. LONG somewhat dissented from Mr. Wallis's views in regard to the methods to be followed in a Spiritual service. He objected altogether to any cut-and-dried system, and advocated a thorough spontaneity in the exercises followed. They must get rid of the idea that one man was essential to a service. They would never get a spirit circle in public if this idea prevailed. He pleaded for thorough unconventionality in methods. There should be no restrictions as to speaking, singing, or prayer. He would advocate the doing of the work of every assembly by the united efforts of all present, by praying, speaking, and testifying just as the spirits prompted them to do. They needed a service, not of one man, but one in which everybody should be able to join.

MR. L. M. BYLES thought that the two chief things required in Spiritualistic services were, first, spirituality, and, second, what he might call pleasantness. In order to obtain this condition of matters it was necessary to leave out everything irrelevant to the subject of Spiritualism, and avoid everything calculated to jar on the more delicately-minded amongst them. He would therefore, as a general rule, discountenance discussions during the meeting. In order to obtain pleasantness and harmony, he advised that addresses should be limited to as short a period as twenty-five or thirty minutes. Mr. Byles also advocated the division of the work of the meeting amongst various persons, one to take the chair, another to give the address, others to act as stewards, and so forth. On the other hand, they should beware of making their meetings too formal. He favoured the idea suggested by the reader of the paper that a single permanent speaker would be more valuable to a community of Spiritualists than a succession of speakers from all parts of the country, whose interest in the meetings would necessarily be temporary and limited.

MR. SMYTHE (Birmingham) considered that the address of Mr. Wallis embodied all the necessary elements for a truly religious service. He thought that a meeting should be conducted by one or two and not by an indefinite number of people. He felt that the system suggested by Mr. Wallis represented the best order of procedure that could be adopted, and the limitations suggested had been proved by practical instances to be the most suitable. He also agreed with Mr. Wallis' views in relation to the exposition of the principles and presentation of the phenomena of Spiritualism. From his experience of the working of platform exhibitions of clairvoyance in connection with his own society, he thought it would be a great misfortune if they ever abandoned the practice of giving judicious public demonstrations of clairvoyance. His experience taught him also to approve the system of engaging a variety of speakers from different parts of the country, as it was not always wise to rely solely on local talent.

MR. PAYNE said that although at one time a Baptist, he had become a Spiritualist, his reason for this step being that he considered the religious service of the Spiritualists superior to the religious services he had formerly attended. He thought that the form of service at present adopted was eminently successful.

MR. COLBECK (Bradford) thought that any formality in a Spiritualistic service should be regulated to suit the occasion, while the intellectual diet provided should be suited to the digestion of the hearers. He did not believe in railing against the orthodox Church, with its formality and ceremonial observances. Where there was a demand the world and nature would always meet that demand, and until the world demanded Spiritualism there would be little use in trying to force the subject upon it. This question of demand and supply governed also the subject of travelling speakers. If a community of Spiritualists required the services of a certain man as speaker, let the demand be supplied, even if they had to fetch the man from America. Each individual body of Spiritualists should form their own customs and ideas with respect to the class of people they had to deal with.

MR. WALLIS, in reply, said he thought the various speakers had in the main agreed with the suggestions that he had thrown out. It should not be forgotten that the subject of his address related to religious services and not to séances or spirit circles, as one of the speakers seemed to suppose. He believed in having meetings of a largely inspirational character, but if they were to proceed without pre-arranged method or system, they would have simply an inspirational Bedlam. He repeated his previous observation, that he was more concerned with the spirit of a service than with its methods.

The discussion then closed.

(Continued on p. 235.)

MR. JESSE SHEPARD.

Mr. Jesse Shepard is again in London, and has favoured us with a call. Concerning his recitals in Paris, a correspondent writes: 'The series of musical recitals which Mr. Jesse Shepard has just brought to a close in Paris were exceptionally brilliant, owing to the perfect conditions in which they were given, while his audiences were composed of persons far above the average of critical ability. The celebrated composer, Augusta Holmes, whose grand opera, 'La Montagne Noire,' has already been performed thirteen times during the present season at the National Opera, was present at one of Mr. Shepard's last concerts. After the performance it was interesting to listen to Madame Holmes' profound and exact analysis of the instrumental music; she declared that the effect in most of the instrumental improvisations could not be produced by any other pianist living, while the compositions were always in accord with the scientific rules of music. The singing Madame Holmes described as marvellous in quality and expression, surpassing anything she had ever heard. Mons. Sully Prudhomme, the gifted French poet, who was present at Mr. Shepard's concert on May 4th, assured the company that there were no words in the French language to correctly convey his impressions of the music. In the opinion of the eminent Academician, Mr. Shepard's singing, especially the high voice, is the most positive demonstration of psychical reality of which he has any knowledge, and carried him "to the very threshold of the Infinite."'

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EDITOR E. DAWSON ROGERS
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ORGANISATION.

From one practical point of view, the subject of Organisation, which was ably introduced to the Conference on Tuesday, covered more ground than any other. It is, in a sense, vital. It may mean all the difference between an army and a mob; or, on the other hand, it may mean all the difference between officialism and spontaneity and freedom. Never was there a better instance of the truth of the old saying that there is something to say on both sides.

The special subject debated was, 'Organisation for combined action and work.' 'And work' is superfluous. Work is action, and action is work. The meaning is—Organisation for combined action; or, in still fewer words, acting together. How far is that possible? How far is it desirable? Are there, after all, many ways in which we could act together? What is there that we can do? Create and circulate organs? Already they exist, and are well pushed. Printed books and tracts? We have rather more than we can profitably sell. Arrange for meetings? But this very Conference grew out of practically personal action, with a minimum of organisation. We know it is the accepted and conventional thing to do—to cry out for machinery, to long for rules and regulations, to sigh for quarterly business meetings, to glory in a list of members, to love an annual report and balance-sheet, to provide for giving everyone a chance to ventilate a grievance or propose some change. But we are doubtful.

It must, however, be admitted that there are certain very important advantages connected with organisation for combined action. When men and women combine to form an Association, they are compelled to bring matters from the clouds to the common earth; they have to say precisely what they mean, to define, and keep to the point. That has its uses. We suppose the Thirty-Nine Articles have their uses: but somehow we have our doubts even of these. Another advantage of organisation is that the doubters, the laggards, the timid, the eccentric are put into harness, and made to keep going and to keep step. And, in truth, that is an advantage. Even in these days of independent action it is astonishing how many people there are who are well content to let other people push the universal truck. They are uncertain about it, they are indolent, they are afraid, or they prefer to push their own small perambulator; and it certainly is a good thing to organise these fragments, to teach them their paces, and to drill them into something like marching order.

And yet, when we come to think of it, there are dangers lurking in these very excellent reasons for organisation. The necessity for defining, while it has its uses,

has also its dangers. Are we, then, far enough on the road for anything beyond half a dozen lines of definition? Are there, indeed, half a dozen lines upon which we could all happily and quite comfortably agree? Moreover, would it be wise, would it be useful, to run the risk of setting up an orthodoxy? Is not the very reverse of that precisely what we want at this stage?—the utmost freedom, the utmost latitude, the utmost charity. We none of us know from what direction the magic words of clearest guidance will come; and still the old saying has, for us, great attractions, 'The wind bloweth where it listeth. . . So is every one who is born of the spirit.'

So, again, with the carrying on of the slow-moving, doubtful or eccentric people. Is that altogether a good thing? Is there no danger in crumbling down originality, and washing out what, perhaps in our ignorance, we call 'eccentricity'? The eccentricity of one time is the revelation of another; and the free-lance is as likely to be the saviour as the regulation official. It was best for John the Baptist to be in the wilderness, with his uncanny cry; and for Him who came after to pass by the temple, the Rabbis and all the official personages and organisations of his day.

Still further: organisation, at the present stage, might lead to serious difficulties in relation to mediums and experiments. To-day, no one is responsible beyond a few persons who may be concerned. It would be very different if an organisation committed itself to mediums or experiments which might lead to grave responsibilities. To-day, we have nothing to recall, nothing to divide us; we only want the facts as they work themselves out; we are not compelled to work them out—in other words, we are uncommitted and free.

It is very doubtful, too, whether officialism of any kind would suit us. Officialism always means something of authority; and organisation must always involve the existence of 'outsiders.' Now we are all in the open, and we call no man master; natural selection works in its own way. In one of Darwin's books there is an immensely instructive passage on the difference between his experiments with birds and animals under domestication and Nature's working of the law of selection and variation. He shows how unspeakably superior Nature is in her processes of selection and development. Man selects some pronounced type and works from that; but Nature, in a thousand ways, works with 'the slightest differences of structure or constitution,' turns 'the nicely balanced scale' in the struggle for life, and produces results 'far truer in character than man's productions,' and 'infinitely better adapted to the most complex conditions of life.'

And yet, notwithstanding all this, we believe there is virtue in organisation, rightly graded and guided. There is encouragement in numbers—a stimulus, in fact, which, with some natures, is a sheer necessity. Man is a gregarious animal. He likes company. He is sharpened by a comrade as iron is sharpened by iron. As a rule, he pulls best in a team. Besides, there are enterprises which require money; and many can help where few may be useless—though, in the result, it sometimes comes out the other way.

We shall be glad to give every possible encouragement to those who feel the need of organisation, and can show the way.

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PROCEEDINGS of the GENERAL CONFERENCE.

(Continued from p. 233.)

THE RELATION BETWEEN SCIENCE AND SPIRITUALISM.

In the evening the chair was occupied by the REV. JOHN PAGE HOPPS, who, in a few well-chosen words, introduced the first lecturer, MR. THOMAS SHORTER, whose address dealt with 'A Popular Misconception of the Relation between Science and Spiritualism.' Spiritualists, he said, were sometimes charged with not paying sufficient regard to science, and with not bowing with proper deference to its authority. For his own part he should state the facts in quite the opposite direction. They were apt, in his opinion, to pay too much deference to men of science. He said men of science advisedly, because between men of science and science there was a great distinction. Science was knowledge, classified, reduced to order, defined in its proportions and relations. Where its verdict was pronounced, its judgment was final. With men of science it was otherwise. They, like other men, were not infallible. Their judgment was sometimes hasty and not properly founded on facts, and sometimes they took sides with popular prejudices rather than with science. Therefore, they on some occasions assumed the authority of science without her warrant. It was impossible for any man to know all about everything. A division of labour was found necessary in the field of science just as in the industrial arts; and men of science took one, or at least a very limited number of departments of knowledge, and became an authority in regard to those subjects in proportion to their knowledge and the extent of their research. Therefore, when they were told, as they often were, that science was opposed to Spiritualism, they had a right to ask their informant to be a little more definite and precise, and ask to what particular science he referred, and to point out in what the opposition consisted. Take astronomy, the oldest of the sciences. What was its connection with Spiritualism? As well ask what had the transit of Venus to do with the transit of Mrs. Guppy! He thought they might fairly say there was no evidence of any connection of the subjects. One of the newest sciences, geology, told much concerning the past history of the globe and its past inhabitants, but what connection was there between, say, primary rocks and spirit photographs? Chemistry, one of the most useful of sciences, told us of the constitution of bodies, of atoms and their cohesion, their affinities of attraction and repulsion. But what had crucibles, furnaces, and retorts to do with the experimental investigation of Spiritualism? What explanation could scientific men give of things that could be equally well observed by men of ordinary common-sense? Acoustics dealt with the laws and properties of sound, and it told us that they were produced by the contact of one material substance with another. In spirit-rapping sounds were produced without any apparent moving body. They saw the passive body on which the sounds were produced, but where was the active body which caused them? The science of physiology was most deeply interesting. It was the science of life in organic form. It had to deal with growth and development from birth to death, but it told nothing of the continuation of life beyond this physical sphere. Where its knowledge stopped that of Spiritualism began. He maintained that there was nothing in Spiritualism contradictory to anything that was known by science. There were two points on which he would specially insist; the one was that knowledge was the measure and limit of authority on any subject, and that proficiency in some particular department of knowledge was no guarantee of knowledge in another and totally different department. Thus in the ordinary affairs of life it was customary to refer to the astronomer, the botanist, the doctor, and the lawyer questions which came within the area of their special studies. On the question of Spiritualism, Spiritualists were the men of science, just as the botanist and the astronomer were the authorities on their respective sciences. There was no doubt the pursuit of science trained the powers of observation, and for that reason Spiritualists cordially welcomed the co-operation of men of science. It was important, however, to bear in mind that men who were well qualified to speak on certain subjects had very little right to speak to them with authority on Spiritualism. For example, there were men occupying the foremost rank in science who could instruct and enlighten

us with their observations and experiments, who had yet proved themselves to be even ordinary politicians and theologians. There was nothing in Spiritualism which the ordinary intelligent man could not investigate as well as the man of science. There was this to be said, that the majority of men of science who had studied Spiritualism had satisfied themselves of the genuineness of the phenomena, and not a few of them had given in their allegiance to Spiritualism. But the phenomena these scientific men had thus tested had been all known before to Spiritualists. He did not wish to disparage the labours of their scientific men, but simply held in support of his contention that scientific men had no exclusive or special qualifications to judge the facts of Spiritualism. The invisible world was not a close corporation or pocket borough, but was open to all grades of humanity.

The REV. J. PAGE HOPPS briefly opened the discussion with a special invitation to any scientific men present to favour the audience with their views.

DR. WALSH remarked that in his opinion science was not opposed to Spiritualism. Science was the truth, therefore Spiritualism itself was a science, and they all were scientists in regard to it. They wished to understand the truth about Spiritualism. They must have phenomena they could investigate with certainty. They must have laws and rules, and go into the subject with method and thoroughness.

MR. FRAZER HEWES (Nottingham) said Mr. Shorter spoke, not of science, but rather of men of science, as opposed to Spiritualism. If Spiritualism were true it could not be opposed to science.

MR. J. HENRY, of Sydney, observed that, as an inquirer, he had some experience in experiments with Spiritualistic phenomena. He considered that the scientist was, perhaps, more easily gulled than the ordinary man, for the simple reason that his methods were stereotyped and narrow. As far as his experience went, the mediums did not give to the honest inquirer the satisfaction needed. He thought as far as public exhibitions went they had not been successful, because they were not convincing to the public.

MR. LAMONT refuted the aspersions which he said Mr. Henry had cast upon mediums, and asserted that the majority of Spiritualists had not gone outside of their own family for the proof which Mr. Henry sought, and that the most potent proofs were often afforded by the mediumship of little children.

DR. BALDWIN observed that while it was true that a scientific education was calculated to train and cultivate powers of observation, at the same time the views of scientific men were narrowed, by necessity, in having to examine the details of the subject of their inquiry. Spiritualists in the past had paid too much attention to scientific objectors. They had acted on the defensive too much. It appeared to him that Spiritualists should act more independently and observe their own facts accurately and carefully, and not look for the help of scientists in regard to Spiritualism.

MR. W. T. STEAD was of opinion that public mediumship was not convincing to the general public. He would not be satisfied until they had the evidence of spiritual communion in such a shape that it would silence Mr. Maskelyne and compel Professor Huxley to say it was a fact. Until they could convince the experts among the scientists, they would not have finished their task. With Mr. Henry, he agreed that it was very difficult to get conclusive evidence. He had given much thought to that matter for the last two or three years, and had been utterly unable to frame what should be an absolute and conclusive test, that should prove the phenomena not to be the result of telepathy.

MRS. GROOM eloquently defended mediums from the alleged imputations of Mr. Henry.

MR. T. EVERITT warmly repudiated the charge that mediums refused proper conditions for tests, and stated that Mr. Henry himself had as many opportunities of such as he could possibly desire with Mrs. Mellon; but instead of conducting the investigations wisely and discreetly he had snatched at the medium, with results which any experienced Spiritualist could have foreseen. Mrs. Mellon was well-known in England, and English Spiritualists, as a rule, had perfect faith in her integrity. The allegation, so far as Great Britain was concerned, that mediums would not afford opportunities for strict investigation was absolutely unfair and incorrect, and ought to be withdrawn.

Lady Coomara Swamy, Mr. W. E. Long, Mr. Chiswell, and the Rev. J. Page Hopps also joined in the discussion.

ARE SPIRIT PHOTOGRAPHS NECESSARILY THE PHOTOGRAPHS OF SPIRITS?

At 8.30 p.m. MR. TRAILL TAYLOR (London) read his paper on the above subject. Mr. Taylor said that the idea commonly entertained with respect to Spirit Photography was that a spirit-form, although invisible to the human unaided eye, was yet capable of emitting actinic radiations which were amenable to the laws of refraction, and were thus conveyed by means of the camera to the sensitive plate. Once admitting the phenomena of Spiritualism in the abstract, it was very easy to conceive of the possibility of this. The speaker then, for the benefit of the uninitiated, explained the process of modern photography. Light was the agent in the production of a photograph. There were some rays which, when reflected from the object on which they fell, were 'visible,' so called, because they enabled the normal eye to see such object; but there were other rays which, if thus employed, would fail to render an object visible, but would still cause photographic action. These were popularly termed 'invisible'—because their effects were not perceived by ordinary vision. If any thing or entity—a spirit, for example—emitted rays of this nature only, most assuredly it could be photographed by one possessing even rudimentary knowledge only of photography, although such figure could not be seen. He had ascertained from his own experiments that 'light,' so called, had nothing to do with the production of a psychic picture, and that the lens and camera of the photographer were consequently useless incumbrances.

Mr. Traill Taylor then dealt with the recorded experiments made by *savants* about the time Daguerre fixed the camera image on a polished metal plate. These were mainly made by Professor Moser, of Königsberg; and they were referred to by the speaker because there were certain features about them which seemed analogous in some respects to psychic photography, and would help to throw some light on the problems presented. Amongst the results of these experiments was the discovery that all bodies radiated light even in complete darkness, and that two bodies constantly imprinted their images one upon the other even when placed in complete darkness, and not necessarily even in contact. Alluding to the spirit photographs of William Mumler, of Boston, of thirty-five years ago, the speaker said he had seen some in Edinburgh, but they had been then by himself and others put down as impostures, which, had they been present, they would at once have detected. Since then he had been privileged to dictate the conditions under which a series of strictly test sésances for psychic photographs were some time since held, in which there was not left a single loophole for fraud; and had obtained numerous psychic figures, pictures which were true and genuine throughout. There was no doubt of this; and he could therefore afford to look charitably on all editors and photographers who, not having had the like opportunities of acquiring a sufficiency of knowledge, relegated such photographs to the limbo of fraud. Mr. Taylor dwelt upon the importance of test experiments in psychic photography being conducted by persons acquainted with every possible method by which chicanery was possible. He detailed various methods by which spirit pictures or effects might be simulated. Quite recently he had ascertained that the aura emanating from a magnet in total darkness acted upon a sensitive photographic plate in a manner similar to light.

Alluding to some of the results of his experiments, Mr. Taylor stated that he found that the presence of persons of an uncongenial or hostile temperament acted detrimentally, and that under such circumstances it was vain to expect pictorial manifestations. In many cases the figures he obtained on his plates presented the appearance of photographic representations of persons mysteriously transferred to the sensitive plate, and sometimes the figure of the sitter would be entirely blocked out by a super-imposed psychic figure. Examined stereoscopically, it was found that the figures were all flat, and wanting in depth or solidity. The deduction from this was that the psychic picture was not formed by the lens at all, and therefore was capable of being produced without lens or camera. In verification of this, a plate was placed in a dark slide, and, after having been held between the hands of a medium for a little while, was opened in the dark room, and the developer applied, when a figure appeared.

As the result of his experiments, he would reply in the negative to the question whether spirit photographs were necessarily photographs of spirits. The results were probably obtained by mental emanations from the medium, projected,

not necessarily consciously, on to the sensitive surface of the plate. This was, however, mere surmise on his part; the phenomena, while puzzling in the extreme, were real.

MR. COLBECK, who said that although he did not know much about photography he had gained some slight experience in spirit photography, took exception to the notion that a spirit photograph could be the result of a mental projection from the medium. It seemed to him that a mental picture that might be conceived of a particular individual would represent him at his normal size. To project such an image on a photographic plate would imply some power of reducing the picture to the focus of the lens.

MR. DONALDSON narrated an instance in which he had obtained what purported to be a spirit photograph; but inasmuch as the abnormal pictures on the plate were mostly those of living friends of the sitters, it seemed to him that the photograph was merely a reflection of pictures formed in their own minds.

MR. E. DAWSON ROGERS referred to the question of the 'Cyprian Priestess,' a photograph published in a book on spirit photography published by Mr. Andrew Glendinning. This picture had been discovered to be an absolute replica of a painting by a German artist. Mr. D. Duguid, through whose mediumship the photograph had been obtained, however, absolutely denied that he had ever seen such a picture, and a recent series of test experiments with him had served to establish the genuineness of the phenomena produced through his mediumship. It was a singular fact, however, that amongst the pictures obtained at these sésances was another of the 'Cyprian Priestess,' identical in every detail with the one already published. He (the speaker) was perfectly confident that these results were obtained genuinely; but he had no satisfactory evidence at present as to how the thing was done or by what laws it was accomplished. Mr. Duguid's power as a medium for spirit photography had, however, been fully established.

The REV J. PAGE HOPPS remarked that if spirit photographs could be regarded as the outcome of the thought of the medium, it might be possible that people who were not in the flesh could do the same thing.

MR. LACEY, dealing with the controversy anent the 'Cyprian Priestess,' narrated the case of a gentleman who had visited a materialising sésance. Some considerable time after this gentleman, on looking over Mr. Glendinning's book, 'The Veil Lifted,' immediately selected the picture of the 'Cyprian Priestess' as that of a spirit he had beheld at this particular sésance.

MR. THOMAS SHORTER traced a parallel between the figures seen by clairvoyants in a crystal and pictures shown on a sensitive plate. When a seer gazed into a crystal the appearance of a picture was sometimes preceded by an apparent gathering of mist in the crystal. Might it not be, Mr. Shorter suggested, that the 'fogging' of sensitive plates, by which photographers were so often inconvenienced, was really but preliminary to the appearance of a spirit photograph.

MR. JAMES ROBERTSON said he had considerable experience of the experiments made with Mr. Duguid. He agreed with Mr. Taylor that many of these spirit photographs were thought-impressions imprinted on the sensitive plate; but he was certain that the great bulk of them were the work of persons behind the veil.

The discussion closed with some brief remarks from the Chairman, the Rev. J. Page Hopps.

THE DUTY OF SPIRITUALISTS TO YOUNG PEOPLE.

On Tuesday afternoon, at three o'clock, MR. A. KITSON (Hanging Heaton) read his paper on 'The Duty of Spiritualists to Young People.' As secretary of the Lyceum Union, it was considered that Mr. Kitson would be qualified to speak from experience on this subject.

MR. W. T. STEAD occupied the chair, and, in introducing Mr. Kitson, he delivered a stirring address of a general character. The interest attaching to these prefatory remarks of the Chairman justify us in proposing to reproduce them at length in our next issue.

In the course of his paper, Mr. Kitson said that all true reformations must have their foundations laid deep in the hearts and affections of the rising generation, if they were to be permanent. He dwelt upon the impressibility of the child's mind, 'wax to receive, but marble to retain,' remarking that it was for this reason that old faiths and traditions died hard in

the minds of the race. Having suitably expatiated upon this idea, as introductory to the system of education he desired to advocate, Mr. Kitson referred to the divergence between the revelations received from the spirit world and the doctrines of the established religion. It was upon the lines of the former teachings that he considered the children of Spiritualists should be educated; the latter teachings he denounced as false and misleading. He was struck by the magnitude and wealth of the Christian Sunday-school movement, but he was inclined to deplore the errors it existed to propagate, and the fact that the adherents of the conventional faith should show so much more zeal and earnestness in the teaching of the young than the Spiritualistic community. He would have them earnestly strive to form Children's Progressive Lyceums on the principle of the associations of the young in the summer-land. Here Mr. Kitson briefly sketched the Lyceum system as already established. Mr. Kitson, it should be noticed, in the course of his paper laid very great stress on what he considered to be the errors and fallacies of the prevailing system of religion in this country.

The CHAIRMAN took somewhat strong exception to the heterodox views expressed by the reader of the paper, and to the propriety of inculcating such views in the young. He did not conceive it to be the function of Spiritualism to form a new sect.

MR. J. ENMORE JONES (London) said, standing there as one of the oldest Spiritualists in England, he must protest against what had been put forward by the reader of the paper in reference to theological doctrines.

MR. DONALDSON (London) had felt for many years the impolicy of associating theological views with the propagation of Spiritualism. It was this policy that tended to narrow the circle of readers of those Spiritualistic papers which adopted such tactics. He protested against implanting in the minds of children any particular set of religious views as being the ultimate truth. He referred to the diversity of opinion which prevailed amongst spirits, and contended that there was no religion of the spirit world. All religious impressions were derived primarily from nature, as the fountain of divine truth. He pleaded for absolute freedom in Spiritualism. They had no right to dictate to each other what they should think on any subject whatever.

MISS ROWAN VINCENT (London) thought it would be very much better if all children were given a secular education to begin with. Then as they grew older, and their reason and judgment became more matured, they could decide for themselves on questions appertaining to religion. She was opposed to Spiritualistic training for young children, because it was bad for them physically. The psychic nature of the child was thereby awakened, and the psychic condition that made mediumship possible was drawn around them. There was, she thought, nothing more painful than child mediumship, and she strongly deprecated exhibition of the psychic powers of child mediums. Again, avenues of peril were opened by a too early development—there were as many evil-disposed persons in the next world as in this, and it was not wise to expose immature minds to the risks suggested by this consideration.

DR. WALSH (London) thought that children should be left alone in regard to religious matters until they were old enough to judge for themselves.

MR. GEORGE SPRIGGS (Melbourne) sketched the systems of Children's Lyceums adopted amongst Spiritualists in the Antipodes, and, arguing from results, was strongly in favour of the education of children in Spiritualistic facts and ideas.

MR. GILBERT ELLIOT expressed somewhat desponding views as to the amount of actual knowledge to be obtained in connection with Spiritualistic phenomena. He needed information on these matters, but he had always asked in vain. When they had gained some positive information on the question it would be time enough to talk of teaching the young.

MR. S. S. CHISWELL (Liverpool) thought that London friends were very backward on questions relating to Children's Lyceums. Had he known that there was so little information current on such matters, he would have attempted to enlighten them on the methods adopted in the Northern and Midland counties.

MR. SWINDLEHURST (Preston) in a vigorous speech vindicated the education of the young in questions relating to Spiritualism. He contended that Spiritualism was a religion—it was so regarded in the North. Was it to be a religion for the father and not for the child? It had been urged that it was

dangerous to educate children in Spiritualism, but he had yet to learn that it was dangerous to give a child a truth, although the child might not understand it. He alluded to the progress of Yorkshire and Lancashire in connection with the establishment of Children's Lyceums. Dealing with the theological aspects of the question, he claimed that the diffusion of the truths derived from intercourse with the spirit world tended to destroy the errors and fallacies of ecclesiasticism. It was the duty of Spiritualists to train up the young in the doctrines derived from their unseen teachers, and to free their minds from theological falsities.

MRS. GREEN (Heywood) offered some remarks of a feeling character relevant to the question at issue. She deprecated the idea of railing at the Churches. She always looked back with feelings of the liveliest affection and reverence to the religious community in which she had received her early training.

MR. MORSE regretted that a 'theological snarl' should have crept into the discussion. He advocated the fullest freedom of thought and opinion. He claimed the right to educate his child in the way that he deemed the best. If he considered that the truest form of education was to be obtained in a Spiritual Lyceum, he should think it right to educate his child there.

MR. KITSON reminded the previous speakers that the title of his paper related to the duty of Spiritualists to young people, and proceeded to explain the position he had taken in his paper. He thought some of those present had somewhat misconceived his attitude towards the Bible. He objected to Spiritualists teaching that at the eleventh hour a man could be forgiven all the consequences of a life's wrong-doing. He desired to emphasise the spiritual teaching of personal responsibility. He believed the Chairman would agree with him there. He advocated teaching children the scientific facts of their faith, that they might be enabled to grow up strong, earnest, and practical men and women.

ORGANISATION FOR COMBINED ACTION AND WORK.

In his address on 'Organisation for Combined Action and Work,' MR. S. S. CHISWELL (Liverpool) asserted that organisation was essentially necessary, but ought to be undertaken with due regard to individual freedom and liberty. They were not desirous of formulating a sect for the mere purpose of converting the world from Ecclesiasticism to Spiritualism; still, combination was desirable so that they could present an united front in their fight. As Spiritualists they had broken the fetters that bound them to a religion of symbol, form, and ceremony. They had finished with priestcraft. They had answered the question, If a man die shall he live again? They had destroyed the fear of death, had disestablished hell, and purified their conception of heaven. They realised that they were their own saviours—(cheers)—and that by personal effort only could they attain the true dignity of manhood and womanhood. It was eminently desirable now to combine all existing efforts into a complete whole, thereby forming a closer union of all societies and all workers in the movement. There were many in their ranks who were opposed to organisation, and who were afraid in their intense individualism that there was a danger of the formularisation of a creed or doctrine in connection with the movement, that would interfere with individual freedom of thought and action. Those disasters had not befallen the Spiritualists' National Federation, which had been in operation for the last six years, and was mainly composed of societies and workers in the North. Unfortunately they had not had the co-operation of London Spiritualists, but sufficient had been done notwithstanding to warrant the existence of the Federation. The first necessity in regard to organisation was the personal conviction of the individual of the truths of Spiritualism. A society of Spiritualists should be managed by its members and have laws as simple as possible compatible with order and discipline. As regarded a name, he liked 'Society of Spiritualists.' Its objects should be to unite fraternally all persons interested in the investigation of Spiritual phenomena and the promulgation of Spiritual philosophy; and its work should be carried on by religious services, Lyceum meetings, meetings for personal testimony, investigating circles, and séances for the development of mediumship. He was of opinion that a greater uniformity in the mode of working would be of advantage both to the societies and the movement. He felt confident that as societies worked more

smoothly there would be a greater desire for union with other societies, and that by combined effort increased work would be done and the truths of their belief disseminated far and wide. He advocated the formation of district conferences of societies, which conferences should report to a central federation. With the formation of that central body Mrs. Britten's college for mediums might become a possibility. It had been anticipated that he would put forward a strong plea for organisation, but really the necessity was so self-evident that all were agreed and desirous for united action.

MR. BODDINGTON remarked that Spiritualists ought to make their societies stronger and more prominent to command public attention at large. At present, owing to lack of organisation, Spiritualistic meetings were attended by few outside of the particular societies which organised them. He concluded by deploring the want of union between societies in the Metropolis.

MR. DONALDSON (London) thought Spiritualists wanted organisation which should simply deal with the facts, and not involve them with questions of religion.

MR. J. ENMORE JONES said he had been fighting in the cause of Spiritualism for the last forty years. He wanted a definition of Spiritualism. When they could say exactly what Spiritualism was, then, he thought, would be time to talk about organisation. To him, as a Spiritualist, and one belonging to the Churches, he had felt that his work was not to rail against certain creeds, but to convince the people of the Churches that spirit power and spirit persons existed. About dogma he did not care anything.

MR. W. E. LONG was of opinion, contrary to the last speaker, that Spiritualism could be very easily defined. Spiritualism was all that pertained to the spiritual needs of mankind. Spiritualists wanted organisation because they wished to proclaim that which they knew. They were all agreed on two points. One was that the individual consciousness of the mind after physical death was an accepted matter of knowledge. The second point was the reality of inspiration from, and communion with, the spiritual world. All Spiritualists could organise on those lines. He ventured a few suggestions with regard to organisation. First, a central association in London might be established, which, among other things, might act as the headquarters, where mediums could be trained and instructed. Second, local organisations should be formed wherever Spiritualists were located, and each district should have a council, to which the societies could refer, while the district councils again should report yearly to the central body in London.

MR. CHISWELL, in briefly replying, remarked that he quite agreed with all Mr. Long had said, and concluded by thanking the Conference for the kind manner in which he had been received.

At the close of the meeting, Mr. Stead having asked that clairvoyants present should tell him what they had seen, a number of clairvoyant descriptions were given to him by Mrs. Yeeles, Mrs. Bliss, Mrs. Groom, and others.

MR. STEAD said one description (by Mrs. Bliss) depicted his father exactly, and the name given, 'William,' was also his father's name. Another name given ('Charles Morgan') he could not recall, but would make inquiry. Descriptions of a man with an axe and a girl whom the man was supposed to have killed, did not appeal to his memory, but it was curious that very similar descriptions had been given to him before by many mediums in all parts of the country.

OUR DUTY IN REGARD TO SPIRIT MESSAGES.

The chair at Tuesday evening's session, which was, if possible, even more fully attended than the previous meeting, was occupied by MR. JOHN LAMONT, of Liverpool, who said in his opening remarks that he regarded Spiritualism as a philosophy which taught man self-reliance, and he ventured to opine that Spiritualists considered themselves progressive men and women. He was honoured by selection as chairman of that Conference of Spiritualists. He used the term Spiritualists in the widest sense, for they had nothing to do with the individual opinions of any of those present. He concluded by expressing the belief that his office that evening would be a sinecure, and briefly introduced Mr. J. J. Morse to the audience.

At the commencement of his address on "Our Duty with regard to Acting upon Information given, Advice offered, or Requests made in Spirit Messages," MR. MORSE observed that in the department of mediumship a region of discovery was suggested that might unfold more and more of the hidden

nature of man, upon the lines of nature, experience, and common-sense rather than in the direction of fanciful revivals of a mysticism of Eastern musings. The subject of his address had a strong human interest, because there came with it a more or less defined conception that the solidarity of human life and love, and their associations, were undestroyed by death. His topic was, indeed, the very keystone of their claims concerning spirit communion as a means of help, guidance, and instruction for humanity. Virtually that involved the question of the reliability and value of spirit messages. He took it for granted that messages were received from the world of spirits. But they were not all agreed that all messages said to come from the spirit world emanated therefrom. He had to consider spirit messages, their source, the methods by which messages were conveyed, the nature of the messages, and the value of the messages. For the past forty-seven years—the duration of the modern movement of Spiritualism—people in all civilised countries had asserted that the spirits of the dead had revisited this world. The communications of these spirits embraced every subject dear to human life and thought. These messages had dealt with death, the after life, history, religion, and morals. Granted that the spirit world was the source of these messages, what class or classes of spirits did they come from? Were they all communications from the spirits of the departed? Had embodied spirits no power to act or plan? It was certain that in the next world there existed spirits of various grades of development. Every Spiritualist had received messages which could only be supposed to emanate from mischievous spirits, but those mendacious messages formed but a fraction of the communications received. The great bulk of the messages were intelligent, consolatory, convincing. He unhesitatingly asserted that messages did come from the spirit world from those they had mourned as dead. The medium, who was the means by which these messages were transmitted, was sensitive, and susceptible to the forces that spirits brought to bear upon him, and the effect was that obtained by clairaudience, clairvoyance, control, or impression. When, however, the message was given outside the personality of the medium, there was a psychic element thrown off by him which was used by the spirits to produce objective results, audible voices and direct writings. Whatever the method adopted, regard should always be had to the nature of the message. He did not agree with those people who regarded Spiritualism as a gigantic Mrs. Beeton's 'Enquire Within,' but he would not quarrel because their way differed from his own. Personally he should not place reliance on a message from a spirit whose competency was unknown to him. He was not affected with sentimental reverence for a man simply because he had died. Coming to the core of the question—the advice or information spontaneously presented in spirit messages—the risk of taking such advice must rest with the parties concerned. They could not set the hall-mark of infallibility upon either spirits or their messages. They would agree with him that mediumship ought not to be misused for the gratification of sensation-hunters. Spiritualism was something much higher than a drawing-room craze. Some of the messages were so tender and holy that they were rarely heard of beyond the privacy of domestic life. The great value of these messages was the conclusive evidence they afforded that immortality was not the fraud of a creed, nor the hope of the emotions, but an actual, veritable reality.

MR. COLBECK (Bradford) wished to ask how it was possible to discriminate between communications from the disembodied and those from the embodied. It seemed to him that there were no means whatever of differentiating. They needed some method of getting at the line of demarcation between the material and the immaterial.

MR. E. W. WALLIS (Manchester) thought that the paper read touched the very crux of the question under discussion. Alluding to the inquiry put by the preceding speaker, he thought that the nature of the messages received was the index of their source and character. If a message gave proof of the existence of another personality outside the individual's on the mortal side, all theories of thought-projection, thought-transference, &c., went to the winds. The perceptible improvement of the spirits who came to circles, in knowledge, intelligence, moral force, and spirituality demonstrated the fact of progress after death.

MR. DONALDSON (London) dissented from much that had been said. Many of the phenomena he had witnessed disclosed

a purely mundane origin. There was no evidence of outside agency in the case of trance-speaking.

MR. BODDINGTON said that the majority of clairvoyant could see the spirit form behind the trance-speaker. He thought this was a proof of spirit agency.

MR. PAYNE (Camberwell) said that the safeguard he would recommend against fraud and delusion was the wholesome advice that they should seek for truth, with reason for their guide.

MR. MORSE, referring to the observations of Mr. Donaldson, thought that the only explanation admissible was the one that covered the whole ground. He was not prepared to accept thought-transference or telepathy as an explanation of spirit messages; they were not elastic enough to cover the whole question.

ANSWERS TO QUESTIONS.

At 8.30 p.m., in accordance with the announcement in the programme, MRS. EMMA HARDINGE BRITTEN answered, in lucid and eloquent terms, a number of questions from the audience. Want of space prevents our giving a report in this number, but we hope to do so in a later issue of 'LIGHT.'

MRS. BRITTEN then, in eulogistic terms, introduced Mr. George Spriggs, of Melbourne; and Mr. Spriggs, in a short speech, described the working of the various institutions in connection with Spiritualism in the Australian colonies, and the general progress made. He had to convey to the present audience the fraternal greetings of their friends in Australia.

MR. WALLIS expressed the good wishes of the board of directors of the 'Two Worlds' Publishing Company towards the friends assembled at that Conference.

MR. DAWSON ROGERS gratefully alluded to the success of the Conference meetings. He was glad there had been so free an interchange of thought; and desired to express on behalf of London workers their hearty welcome to their provincial *confrères*. He also proposed a vote of thanks to the speakers and others who had assisted at the Conference, especially naming Mrs. E. H. Britten.

MR. T. EVERITT seconded the motion, and expressed the pleasure with which London workers received the visit of provincial friends.

MRS. BRITTEN, in response, thanked them for permission to work in this noble cause, and made a touching reference to her recent bereavement.

MR. JOHN LAMONT responded on behalf of the provincial workers, and closed an animated address with words of exhortation and encouragement.

The proceedings then terminated.

THE CONVERSAZIONE.

The proceedings of the Conference were brought to a fitting conclusion on Wednesday night by the *conversazione* held at the Portman Rooms, at which the formalities of discussion gave place to the ease and freedom of the social *réunion* and the fiery ardour of polemics subsided into the genial glow of harmonious intercourse. That the large assemblage of friends entered upon the function with keen zest goes without saying: possibly the "acid humours of debate" during the two preceding days had exercised something of the tonic quality of the bitters before the feast. The large hall of the Portman Rooms was filled to overflowing with a large and brilliant assembly numbering nearly a thousand persons.

The first part of the evening was occupied with the amenities of conversation and the examination of various exhibits, many of them of an intensely interesting character, laid out on tables for the convenience of inspection. Amongst these items were the following: A number of spirit photographs obtained through the mediumship of Mumler and Mr. David Duguid; a slate-written message through the mediumship of Slade; a spirit drawing by Mrs. Howitt Watts; twelve portraits of American and twelve portraits of English leaders in the cause; Beattie's series of experiments in spirit photography; a portrait of Mr. W. Stainton Moses ('M.A., Oxon.');

Tissot's beautiful picture of materialisations through the mediumship of Mr. W. Eglinton; specimens of direct spirit writing through the mediumship of Mrs. Everitt; several automatic and direct spirit paintings; an automatic symbolical drawing by Madame Egoroff, of Paris; portrait of Tien Sien Tie, the well-known control of Mr. J. J. Morse, which was produced through the mediumship of Wella Anderson, the American painting

medium, &c., &c. These exhibits formed a collection in which the greatest interest was taken by nearly all present, and doubtless constituted very valuable object-lessons for the uninitiated. Many of them were kindly lent by Mr. J. Enmore Jones, who personally explained them to inquirers.

At eight o'clock the Rev. J. Page Hopps announced that a short programme of music would be given, and this was opened by Miss Adela Bona, who sang 'The Lost Chord' with artistic finish. Miss Winifred Amos followed with a violin solo, 'Tarentelle,' by Raff, and Miss Morse sang 'The Lighthouse Pier' with all her recognised ability. Miss Butterworth, R.A.M., was the accompanist.

MR. J. P. HOPPS then addressed the friends. Commencing by a reference to those persons who had borne the labour of carrying out the arrangements of the Conference, he said:—

There has been one gentleman who has been of the greatest possible service to us all, whose quiet, patient, persevering work, to my personal knowledge, has contributed enormously to the success of our gatherings—I mean the President of the London Spiritualist Alliance. I have attended, I think, almost every meeting of the committee, and I only want to say for myself, and on behalf of others also, that we are immensely indebted to the patient, continuous hard work of our friend Mr. Dawson Rogers. He is one of the most patient, pertinacious, hard-working individuals I have ever met with, and I want, on behalf of his colleagues, to move a vote of thanks to him for his effective services; and that should include all those who have been associated with him—that is what I have been commissioned to say.

Continuing, Mr. Hopps said that if the people in London who called themselves Spiritualists, or who did not call themselves by that name, would get up more such gatherings as they had that evening, a very great work might be done in London. The waves of carelessness and of unbelief were very great difficulties to be overcome, and he knew none who were better qualified to do this than Spiritualists—hard-working, cultivated, and earnest Spiritualists. He thought the hall in which they were meeting ought to be engaged at least a dozen times a year for a great gathering of the kind.

MR. E. W. WALLIS (Manchester) said it gave him great pleasure to second the resolution of thanks to Mr. E. Dawson Rogers that had been proposed, coupling with the motion the ladies and gentlemen who had been so assiduously labouring with the hard-working President of the London Spiritualist Alliance. The provinces had been looking to London for a considerable time past for light and leading. He rejoiced to find that London was moving in the direction of a vigorous and earnest public propaganda for the spread of knowledge of Spiritualism. They stood for Spiritualism pure and unadulterated. It was only by their facts that they could disprove the assertions of materialists and agnostics. He thought the whole of the Conference meetings had been spiritually guided. He had noticed from the beginning of the Conference to the end that everything had passed harmoniously from stage to stage. They had had an interchange of thought, feeling, and opinion that had been of the greatest benefit. They began now to know definitely where they stood. It only needed such public spirit and united action as had been displayed by London to put Spiritualism before the world at its best. As a result of the meetings that had been held, he anticipated that there would be a deepening of sympathy and coherence in their ranks as old Spiritualists and co-workers for truth and humanity. He had great pleasure in seconding the resolution of thanks to Mr. Dawson Rogers, and in doing so he expressed his hearty endorsement of the encomiums that had been passed on the labours of that gentleman.

MR. CHISWELL (Manchester) said he had the greatest pleasure in supporting the resolution before them. He did so because he was satisfied of the great ability displayed by the President of the Alliance from one circumstance, and that was the glorious results that had been attained. It was, indeed, a magnificent gathering which they had that evening. The Conference meetings all through had been a series of marvellously successful meetings. Mr. Rogers had said on the previous evening that all roads led to London. Well, all provincials recognised the fact. He spoke as the representative of the National Federation of Spiritualists. He would carry back with him to the Spiritualists of Manchester and other provincial towns the message that London had at last awoken to a sense of the position it occupied. He trusted the enthusiasm

roused would never be allowed to wane. On behalf of the National Federation of Spiritualists be tendered thanks for these magnificent meetings, and for the kindness and courtesy that had been extended by the Spiritualists of London.

The resolution was then put by Mr. Page Hopps, who desired that the audience would receive it in the Lancashire fashion by saying 'Aye' if they approved of it.

It is almost needless to say that the motion was carried *nem. con.*, in this hearty fashion.

Under the able supervision of Miss Butterworth, the musical programme was then resumed. Mr. Banks sang 'A Soldier's Song'; Miss Bona again appeared, and gave 'The Garden of Sleep'; Miss Menzies sang Tosti's 'Good-bye' with great feeling; Miss Jessie Dixon, whose vocal connection with Spiritualism is always remembered with pleasure, sang 'The Flight of Ages,' while Miss Samuel, who is a pupil of Miss Butterworth's, did very great credit to her musical preceptor in 'Lovely Spring.'

Altogether the gathering was hearty, animated, and harmonious, while the vast number of people present spoke significantly of the growing power and importance of the movement. The occasion will long be remembered by both London and country Spiritualists, while the Conference as a whole marks an era in the annals of the cause.

On the first day of the Conference a telegram was received by the London Spiritualist Alliance from the 'Rebus' office, St. Petersburg, conveying the cordial greetings of a circle of Spiritualists meeting in that city to the friends assembled at the Conference, and expressing the hope that our gatherings in London would be fruitful in good results to the cause of Spiritualism throughout the world. This telegram was read to the Conference, and was received with hearty applause.

CONFERENCE EXPENSES FUND.

The following amounts have been received in addition to those previously acknowledged :—

	£	s.	d.
Hon. Percy Wyndham	5	0	0
Miss Spencer	2	0	0
T. S. (second donation)	2	0	0
T. Douglas Murray	1	1	0
E. B.	1	0	0
J. T. D.	1	0	0
M. M.	0	10	0
R. A. M.	0	10	0
Dr. Baldwin	0	7	6
'York'	0	6	0
W. Acfield	0	5	0
R. Drayson	0	5	0
B. W.	0	5	0
M. B.	0	2	6
South African Friend	0	2	6
A Friend (Worcester)	0	1	6
Collection at the Religious Service, St. Andrew's Hall, May 12th	9	6	7

The amount, £2, reported last week as contributed by Mr. James Robertson, should have been acknowledged as from the Glasgow Association of Spiritualists *per* Mr. J. Robertson.

AN UNHEEDED WARNING.

The 'Revista Universal de Magnetismo' has the following singular story regarding the late President of the French Republic. As name and address are given by the interesting Spanish periodical from which we translate the narrative, it should be capable of easy verification:—

A little more than six years ago the well-known clairvoyante, Madame Lucia Grange, of Paris, had a vision of the tragic death of President Carnot. During the Boulangist agitation, when some French ladies lost their heads about the man with the red beard and black hair, aristocratic bearing, &c., Madame Grange, at one of the séances which were held on the 27th of each month in the Boulevard Montmorency by some friendly researchers, saw Mons. Carnot, in a carriage, amid a large concourse of people, mortally wounded, covered with flour, and ultimately dying. What did the flour signify? Doubtless it was a symbol. While Madame Grange was seeking a satisfactory explanation, she saw a mysterious hand trace before her the word 'Boulanger.' There was no longer any doubt. Mons.

Carnot was to be the victim of the golden-bearded General, or at least be destroyed by some of his followers. Some time elapsed and the vision appeared again, but this time accompanied by certain details. Along with the word 'Boulanger,' Madame Grange read the initials C. S., which she unhesitatingly translated 'Carnot Sadi.' This reading was all wrong. The initials C. S. referred to Caserio Santo, who was a baker—in French, 'boulanger.' The 'Revista' states that Madame Grange gave this vision some six years ago, and that there are persons alive who were present when she described it at the time. It should not be difficult to verify all this.

TRICKY SPIRITS.

At the close of last year some curious phenomena were brought to the notice of Professor Ochorowicz by a shoemaker in Warsaw. He had been greatly troubled by certain occurrences in his business premises and could not account for them. Knives, pieces of leather, small coins, and other articles flew about the workshop in an apparently reckless fashion. His apprentice's face was daubed with paint, and matters became so seriously disagreeable that his workmen left him. All this occurred in broad daylight within the narrow limits of his work-room, and no one could trace the author of the disturbances. According to the tradesman's story, implements and articles of the most varied description moved about in the vicinity of the boy in extraordinary ways, and on one occasion the master himself felt a cold hand touch him. He seized this and held it, as he thought, firmly, but it slipped from his grasp. Thinking his premises haunted, he removed his business, but the trouble followed him to his new shop. By-and-by he observed that the phenomena seemed to occur only when the apprentice was present, and the lad himself suffered greatly from the annoyances. His ears were boxed by invisible hands and he saw faces and horrible creatures. He became so frightened that he begged his master to take him to a doctor, and his employer took him to Dr. Ochorowicz, who witnessed the movement of various objects. The correspondent of 'Die Ubersinnliche Welt,' from whose communication to that journal our particulars are translated, then went, accompanied by several gentlemen, to the employer's premises and saw some of the most remarkable phenomena under very good test conditions. While the boy sat at work on his stool, needles, pieces of leather, small money, and other articles flew about the room in full lamplight, sometimes in the direction of the observers, and sometimes around the boy himself. The correspondent, in his own dwelling, had the lad to play with a son of three years, and observed a knife and other objects placed behind the boy's neck. He then personally put some coins into the young medium's waistcoat pocket, and buttoned over it the jacket and coat. The coins flew out of the pocket into the air, and the boy grew red and white, and complained of great cold and exhaustion. Professor Ochorowicz magnetised him, but could not always put him to sleep. On each occasion of sleeping a different behaviour was observed, and the doctor informed the correspondent that similar symptoms had been observed in the case of Eusapia Paladino, the Italian medium. The treatment by hypnotic suggestion which, with consent of principals and patient, was adopted by the Professor, lessened the frequency with which the phenomena occurred, but after a short time they returned with renewed activity. Regular sittings had no influence on their development. They appeared to come quite spontaneously.

SOCIETY WORK.

- SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday, May 19th, Mrs. Bliss, at 6.30 p.m.
- STRATFORD SOCIETY OF SPIRITUALISTS.—On Sunday next, Mr. A. Kitson, of Hanging Heaton, will occupy our platform.—T. MACCALLUM.
- CHEPSTOW HALL, HIGH-STREET, PECKHAM.—On Sunday night, Mr. Atterbury (from Australia) will give us an address; to commence at 7 o'clock prompt. Tuesday, May 21st, open circle, at 8 o'clock.
- CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday next, Mrs. E. Hardinge Britten will answer written questions, at 7 p.m. May 26th, Mrs. Groom, of Birmingham, trance address and clairvoyance, at 7 p.m.—L. H.

BACK NUMBERS OF 'LIGHT,' for some years past, can be supplied for 2d. each, post free.